



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

bonds which connect Indian language, thought, myth, custom, etc., with that of Europe are shown to be, by so much do Indian studies gain in wholesome interest. The teachers of Indian philology can demand more warmly a recognition of the importance of their teachings and their investigation, as they spin one thread after another across from the Ganges to the Tiber, and of course the vocabularies of the ancient Indian dialects offer the best vantage-ground for exhibiting this union. I am not acquainted with any good reason for comparing Lat. *fides* and *foedus* with Sk. *bandh* and Germ. *binda*, as Gr. *πείθω πιστός*, together with the Lat. words, point to $\sqrt{*bhidh}$, which cannot be derived from $\sqrt{*bhandh}$ by any process, acceptable to-day. *ἡλφον* is hardly to be compared with \sqrt{rabh} , but with \sqrt{argh} (Froehde, Schmidt, Brugmann); with *grhd* 'house' I prefer to compare *γροθίλος* 'cave,' Zd. *geredha* (Fick, Schmidt, De Saussure), rather than to call in \sqrt{grah} ; under *abhrd* 'rain-cloud' the formally almost identical *ἀφρό-ς* ought to be mentioned. There is no good reason for omitting the etymology of $\sqrt{kṣan}$ (*κτείνω*) under its own head, and reporting it under $\sqrt{2.kṣi}$ (*φθίνω*); the roots stand in no closer relation than many other pairs or triads of roots for which some relationship has been assumed. Under $\sqrt{2.tan}$ the fuller \sqrt{stan} deserves a mention, although it does not occur in the vocabulary. The doubtful connection of $\sqrt{krī}$ with **πρίαμαι* seems to me preferable to the derivation from \sqrt{kar} 'to make.' Since the publication of the Reader, I have myself given reasons for connecting *pāka* 'young' with Greek *πέπων* in the sense of 'mild, weak, little' (Am. Journ. Philol. Vol. VI, p. 42). The following etymologies seem to me well assured: *kúpyati* : Lat. *cupio*; *pātra* 'drinking-vessel' : old Latin *pōclum*; \sqrt{gras} 'to devour' : *γράφω*, *γράφω*; $\sqrt{bhās}$: English *busy* (Kluge, Froehde); *śādvant* (for **śā-ṣvant*) : *ἀ-παντ-* (Benfey); *candrd* : Lat. *candere*; \sqrt{car} : Latin *colere* (cf. *sasyaṁ carati*, p. 34, l. 16). Less certain, but yet worth mentioning, seem to me *ἡ(χ)τ* : \sqrt{ah} (e. g., Wackernagel); *τέλσον* : $\sqrt{karṣ}$; *ḥubhrd* : Ohg. *sūbar*; stem *πολλό-* : *pūrṇā-*, Slavic *j-edro*, is so characteristic a parallel to *anḍa* 'egg,' that it would have been well to mention it.

MAURICE BLOOMFIELD.

La Chanson de Roland. Translated by LÉONCE RABILLON. New York, 1885.

It were superfluous to explain to any reader of this Journal the origin and scope of this remarkable epic, which, though it commemorates a disaster and not a victory—a disaster, too, which had no serious nor lasting results—and though it glorifies a hero of whom we know nothing except that he was Prefect of Brittany, has yet, in one form or another, held the ear of the world for a thousand years.

M. Rabillon's translation can compare favorably with any that we have seen. He seems to have hit a happy medium between the harshness that would repel the reader, and the smoothness and polish that would fail to give the color of the original; and he has been careful to preserve that touch of childishness which is so characteristic of the work of "Turoludus." He has also succeeded remarkably in his management of the ten-syllable measure, never easy to handle, but especially difficult here. Those who wish to make the acquaintance of the poem without grappling with the old Norman dialect, may do so very satisfactorily and pleasantly in this version. W. H. B.